THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (MATT. 5: 14-16).

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THE KNOWLEDGE OF GOD.

UNTIL man has acquired some definite knowledge of the character and disposition of the divine Being, he cannot be in a position to offer true and acceptable worship. Devoid of such knowledge he could not exercise the requisite faith, nor would he understand what to ask for, or what to expect. Man could not, for instance, be content to worship one who did not transcend all human ideas of Majesty, or who was not High and Lofty, full of power and might and wisdom, inhabiting the ineffable glory, and dwelling in the light to which no man can approach (I. Tim. 6: 16); nor could he dare to draw near to so great a Being as this, unless he believed that the object of his worship was full also of mercy, compassion and love. The scripture says, "No man hath seen God at any time" (John 1: 18), and it also implies that no man by searching can find out God (Job 11: 7), and yet it tells us that to know God and His son Jesus Christ is life eternal (John 18: 8). Inasmuch then as the knowledge of the Almighty and of His Son our Savior is absolutely essential to the welfare and future happiness of mankind, the question naturally arises, how can this knowledge of the unknowable be obtained? As man cannot acquire it by his own unaided efforts, the only possible way must be by self-revelations, both of His attributes and of His character, given by the Almighty for the benefit of His earthly children.

This self-depicted likeness is found portrayed in many parts of the revealed scriptures, and the more one studies these, the more

is one compelled to the conclusion that all such revelations of God are most wonderfully suited and adapted to the nature as well as to the needs of the human race. Not only do these revelations exhibit to us a God of infinite glory, wisdom and power, but one also overflowing with sympathy, mercy and love, thus inspiring us with awe and reverence because of the divine Majesty and greatness, and at the same time begetting in us strong faith and confidence because of the divine goodness and benevolence toward mankind. Thus learning something of what our God is like, we are able to approach Him with due reverence and faith, and with the fullest assurance that all we need and desire, which is not opposed to His holy character, we shall obtain by prayer and petition.

In one of these self-revelations of the Almighty, we learn that He is the High and Lofty One that inhabits eternity, whose name is "Holy," and that He dwells in the high and holy place (Isa. 57: 15). If this, however, were all that we could learn of Him, He would indeed be to us a God very far off, and quite unapproachable by man, and man might well despair of ever drawing near to the divine presence; but the Almighty condescends not only to come down from that high and holy place, but even to take up His abode with those who are of a humble and contrite spirit, so that He may revive the spirit of the humble, and revive the heart of the contrite ones (Isa. 57: 15). Herein is revealed to us the loving character of our God, who is ever ready to humble Himself in order to meet man's needs, and to encourage him to draw near to his Maker in faith and confidence. Humility is thus shown to be a part of the divine character. In our Savior's life on earth we find that He, who was the express image and likeness in all respects of His Father in heaven, invariably exhibited this grace of humility, and never failed to inculcate the same among His followers and hearers; and when on one occasion He wished to give the most justifiable reason possible why those to whom He was speaking should go to Him for comfort and pardon and rest, He apparently found none stronger than the fact that He was meek and lowly in heart. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 28, 29). A writer has aptly remarked that it is the lowliest who are the greatest, because the Greatest of all dwells with them.

The revealed scripture is, as has been already stated, the great mirror into which man may gaze and find reflected the image of his Creator, in all His attractive character and glorious attributes. Therein he will see a God of infinite power and wisdom, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin (Exo. 34: 6, 7). While such divine benevolence

ought of itself to be a sufficiently strong ground for men to place their trust in God, the weaknesses and failings of human nature are so great, that unless something more of the divine character were to be known, doubts might frequently enter the heart as to whether the Almighty under certain circumstances might not change, and become less longsuffering, and more quick to mark all that is amiss in His earthly children. But a deeper look into this mirror exhibits Him in a light that should at once dispel all such doubts and fears, for He is therein seen to be also an absolutely changeless Being, the same yesterday, to-day, and for ever (Heb. 13: 8). He was always the same, and revealed Himself to the prophet as follows: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3: 6). Years afterwards He inspired the Apostle James to write, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17).

He is also seen to be a God of infinite love towards man, for the Apostle John informs us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16). The good will of the Almighty towards mankind is apparent in all His dealings with them, for love is one of His chief attributes. He is continually working for man's welfare, and does all that is possible, consistent with human free agency, to procure the happiness of His children both here and hereafter.

Justice is another divine attribute. The idea of justice is perhaps too often associated in the human mind with that of vindictiveness. True justice is certainly retributive, meeting out punishment for wrong doing and rewarding right doing, but when applied to the justice of God, too much prominence seems to be given to the idea of punishment only, hence the divine justice has come to be regarded in the light of unrelenting vengeance, and so it is that the divine attributes of mercy and justice are sometimes looked upon as difficult, if not impossible, to reconcile one with the other. If, however, this were really the case, God would be shown to be a self-contradictory being. Inasmuch, however, as the inspired psalmist informs us that "The Lord is righteous in all his ways, and holy in all his works" (Ps. 145: 17), it must be quite impossible that any two of His attributes could clash one with the other. All must be in the completest harmony, for there can be no rupture in the divine Unity. Justice is the manifestation of God's love to man. He ever desires the salvation of His children, and to this end His justice invariably operates in the reward of obedience and well-doing, and in the punishment of disobedience and wrong-doing. Such punishment is an act of the truest mercy, hence mercy and justice go hand in hand, for true mercy will never be found to rob justice. All evil doings bring sorrow and misery in

their train, hence punishment, sent in order to restrain the sinner from his wickedness, must be looked upon as the highest mercy. God's punishments are only means to an end, and are in no wise vindictive. Mercy has often to seem to be cruel in order to be kind. The psalmist king fully realized this fact when he wrote, "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work" (Ps. 62: 12).

Our heavenly Father is also a God of truth. "God is not a man, that he should lie; neither the son of man, that he should repent" (Num. 23: 19). The inspired apostle informs us that the gifts and calling of God are without repentance (Rom. 11: 29), and the Prophet Samuel wrote of old, "And also the Strength of Israel will not lie nor repent" (I. Sam. 15: 29). The Almighty has held out to man so many great and precious promises that, unless a knowledge that He was a God of perfect truth were acquired, a sufficiently strong faith in His word might be difficult to attain to; but seeing that His promises cannot fail, man's trust is strengthened and his faith fully confirmed.

Yet another self-revelation of the Almighty is that He is no respecter of persons. Both the Old and the New Testaments witness to this fact, and St. Paul in his epistles to several churches (the Romans, the Galatians, the Ephesians, and the Colossians) seems to have made a point of telling them that there is no respect of persons with God. This fact, too, is a great sustainer of faith, for as soon as one grasps the truth that the Almighty is absolutely impartial, one is able to approach Him with a perfect certainty of obtaining a hearing. When the Apostle Peter had heard the explanation that Cornelius gave him for having sent for him, he would seem to have suddenly realized this beautiful feature of the divine character, for he at once exclaimed, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35).

All these excellencies of character of our heavenly Father cannot but give us the strongest grounds to centre our full trust and confidence in Him, but in order to obtain a still more perfect knowledge of Him it is necessary to see Him as revealed in the person of His son Jesus Christ. To know and love God is to know and love the Christ, in whom dwelleth all the fulness of the Godhead bodily. It is easier for human beings to love one clothed in the same frail humanity as themselves, than to love a great Being who cannot be seen with the natural eye, or discerned with the natural senses; and so it is that by learning to know Jesus Christ in the flesh, in all His unselfish compassion, in the purity of His life, and in the loving and crowning self-sacrifice of that life by a cruel death for the salvation of man, we can learn to love Him and so to love our Father. In Jesus God stooped to human limitations in order to manifest His love to His earthly

children, and to secure for them a perfect happiness in the life to come.

"This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as large as His power,
And knows not beginning nor end.

"'Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come."

R. M. B. T.

MUST WE REPLY?

Baron Henry Brougham is authority for this statement: "It has been the lot of all men in all ages who have aspired to the honor of guiding, instructing and amending mankind, to have their paths beset by every persecution from adversaries, by every misconstruction from friends; no quarter from the one, no charitable construction from the other. To be miscoustrued, misrepresented, borne down, till it was in vain to bear down any longer, has been their fate. But truth will survive, and calumny has its day."

The truth set forth in the preceding paragraph makes itself felt with unusual force to the "Mormon" elder. He comes into the world to bring tidings of joy. He is the bearer of a message that will save souls. With humility of spirit he explains the plan of salvation, asking no recompense but the joy of doing good; withholding it from none; but urging all to partake of the fruits that bring joy and peace in this life, and exaltation hereafter. Imagine, then, his feelings when his fellow Christians, with cold indifference, or with animosity, question not only the veracity of his statements, but the motives which cause him to engage in missionary work. He hears sacred subjects spoken of with derision; he hears base slanders about the great and good men who stand at the head of his Church. One class of people will have nothing to do with him, and manifest an attitude of indifference; another class bend their energies to circulate reports without the shadow of a foundation, and refuse to be silenced when their arguments are refuted; the third, and the largest class, says, "Prove that you and your Church are not guilty of the things that are said of you. Your accusers are many. Our newspapers and magazines testify against you. Our ministers corroborate their testimonies. Prove your innocence beyond the possibility of a doubt before you preach one word of doctrine." But are not our friends making demands that are too burdensome to be complied with? Consider a moment what it is that they ask us to do! Must we reply to

every cankerous lie that the ingenuity of malice can conceive? Must we place ourselves on a level with our base defamers by entertaining their groundless accusations, and attempt to disprove something that has never been proved? No. The demand is unjust. Let the liar ply his wicked profession; let the narrow minds, and the self-righteous Pharisees thank God that they are not as we are; let the rabble shout and the ungodly mock. We have but to live on, and every day we live a whole volume of refutation.

When Christ was accused before Pilate, "he answered nothing." So with us, righteous and silent contempt is the best weapon against slander. The elders of the Church of Christ come into the world to call men to repentance, not to enter into dishonorable and dishonoring contention with people whose purpose is not to search for truth, but to heap abuse upon the heads of those who would help them. The elders of the Church will reason from the scriptures with all men. They will present irrefutable testimonies, coupled with figures and facts, which will prove to any reasonable man that the Latter-day Saints are industrious and God-fearing, possessing in a marked degree those qualities which make for true manhood and true womanhood. Besides this, the world has the testimony of the elders themselves. I do not mean a testimony of words, but of works. You who have come in contact with them know that they are manly, intelligent and sincere. They are vigorous in mind and in body. They bear the stamp of true gentlemen. Do these attributes go hand-in-hand with vicious habits and ungodly conduct? No, they are the fruits of clean living and lofty ideals. They are the results of abstinence from alcohol and drugs, from lasciviousness and crime. They are the stamp that nature sets upon those who obey her laws; the mark that nature's God gives to all who have an abiding faith in Him.

Many men, while not actively persecuting the elders, passively acquiesce in the untruths spoken of them. They are indifferent. They are satisfied without examining evidence on either side. This is because they consider that "Mormonism" is a creed, a disaffected branch of a man-made church. If it were, it would not be worthy of serious investigation. Already the world has plenty of such institutions. But "Mormon" missionaries claim to be messengers directly commissioned by divine authority. They also claim that their Church was founded under His direct supervision. And if they are right—if, after all, Joseph Smith was a prophet of God—why, then, the world is perishing on the very threshold of salvation. Thousands are groping blindly in the dark while the light of truth is at hand. Why, if there was only one chance in a thousand that a prophet had been sent, the world should examine with care and diligence every bit of the evidence he gave, with the hope that it might be true. A prophet of God! A message from heaven to the children of the last days! Think of what it means, if it be true. And we assure our readers that

honest investigators will find that the evidences of the divinity of Joseph Smith's mission are very striking. Upon the foundation of the ancient prophets he has builded a philosophy of life so pure and simple and strong that no one who really desires truth can reject it.

Would it not be a good plan for such as are interested in their soul's salvation to rigorously scrutinize the motives of those who defame the Latter-day Saints? Their veracity, their opportunity for inquiry and observation, and their capacity for judging correctly should be examined before judgment is passed. In any just court on earth a prisoner is held to be innocent until he is proven guilty. The world would reverse this rule when judging a "Mormon." If any good could come of it, every petty rumor would be traced to its source and disproved. But no good would result. The predetermined prejudice of our accusers prevents them from believing anything good about us, and the injury they do is but slight. They but weave a "spider's web about the limbs of an infant giant."

But it is not agreeable to be persecuted, to be misunderstood. For want of adequate language of my own, I shall borrow again from Baron Brougham, who aptly compares a slanderer to certain kinds of pestiferous insects, saying, "Not that they wound deeply or injure much, but that is no fault of theirs. Without hurting they give trouble and discomfort. The insect brought into life by corruption and nested in filth, though its flight be lowly and its sting puny, can swarm and buzz and irritate the skin and offend the nostril, and altogether give us nearly as much annoyance as the wasp, whose nobler nature it strives to emulate. These reverend slanderers—these pious backbiters—devoid of force to wield the sword, snatch the dagger, and destitute of wit to point, or barb it, and make it rankle in the wound, steep it in venom to make it fester in the scratch."

If I were not a "Mormon" I should take care lest I be found holding the cloaks of men who were stoning a prophet, as did Saul of Tarsus. I should attach a great deal of significance to the fact that the Church of Jesus Christ of Latter-day Saints is marching steadily forward through persecution and strife, and that all efforts to stop it have been as vain as would be an attempt to stop the sunrise. I should take no second-hand information about this momentous question, but with a prayerful heart I should find out for myself.

Wombwell. ERNEST E. GREENWOOD.

WHEN we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us and tell us all about it. When we are ready to come to Him, He is ready to come to us.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 18, 1914.

EDITORIAL.

AN HISTORICAL PARALLEL.

WHILE Nehemiah was the king's cup-bearer in the royal palace at Babylon, he learned of the desolate condition of the Jewish colony which had returned to Jerusalem from the captivity. This information caused him great distress of mind, and he became so exceedingly mournful in appearance that the attention of the king was attracted by it, and he kindly inquired the cause of so much sadness. Nehemiah answered that his sorrow of heart was occasioned by the ruined condition of the city of Jerusalem, whose walls were overthrown, and, being also the place of his fathers' sepultures, he could not repress his grief. The king therenpon commissioned the captive Israelite to return to Jerusalem with authority to rebuild the city, invested him with the government of the people there, and allowed him to remain among them as their leader for the space of twelve years, during which time the walls were repaired, and a far more prosperous condition among the Jews was a result.

Though Nehemiah had royal authority to perform his labor of love, he did not carry it to completion without a great deal of opposition from the enemies of his countrymen. The narrative which relates these events is interesting, and some portions of it are recalled to mind. From it we learn that no sooner had Nehemiah arrived in his native land to commence the work of restoration, than "Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it," and "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel" (Neh. 2:10). This man Sanballat was a native of Horonaim, beyond the Jordan, and was probably a chief among the Moabites; and the special mention of Tobiah, as being in sympathy with him, leads one to suspect that he was a tributary chieftain of the Ammonites. Their grief of heart soon led them to engage in active efforts to prevent the returned exiles from rebuilding the walls of Jerusalem and restoring prosperity to its inhabitants. Nehemiah, however, exhorted his people to proceed with the work, which they did with great determination; "But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the

king?" (Neh. 2: 19). This text brings to notice the scornful disposition of Sanballat and his allies, whom he is already increasing in numbers, and from it we learn also that the idea of charging the Jews with rebellion against the king has been developed in the minds of the conspirators. In the building of the wall the work was apportioned to various companies of workers (see chapter 3), and progressed so rapidly that it was completed in the remarkable short period of fifty-two days (Neh. 6: 15). That was the result of perfect organization. It is worthy of remark, too, that the scorn and derision of the allied enemies had no effect whatever upon Nehemiah and his co-laborers. "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. 4: 1-3).

It appears from these passages that the confederation of the Jews' enemies was now so far extended as to include all Samaria, and the purpose to call upon the military power to crush God's people was no longer concealed, and it was but a short time thereafter until it was put into effect by a coalition of many of the "ites" of the neighborhood, for "It came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it" (Neh. 4: 7, 8). A deadly thirst for the blood of the saints of God was burning in the hearts of these wretches, according to the inspired penman, who writes of them: "And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease" (Neh. 4: 11). These military plans and operations were not any more successful in accomplishing the object sought than the vile scoffings of God's enemies had hitherto been; for "It came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work" (Neh. 4: 15).

Finding that neither their ridicule, their jeers, their mockings nor their military power was of any avail, the allies next attempted to accomplish their purpose by proposals for a council, which, if accepted, would deliver Nehemiah into their hands, retard the work, or bring about a compromise. They insisted that the council should be held under penalty of having the charge of re-

bellion preferred against them, if they refused to accede to the demand for it; and other charges were also made. Five times was the proposition for a conference sent to Nehemiah, the last one in the form of an open letter reading thus: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart" (Neh. 6: 6-8). Four times previously Nehemiah had sent word to his enemies that he was doing a great work and could not stop it to hold the council. The final issue of the matter is told in these words: "So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Neh. 6: 15, 16).

Lord Macauley, the great British historian, is credited, we believe, with first formulating the truth that history repeats itself; yet many centuries before his time Jesus of Nazareth announced it in substance when He said that in the last days when He shall come to judge the world, and when the terrors of His wrath shall be revealed in connection therewith, conditions of society shall be identical with those that prevailed in the days of Noah, or when Lot went forth from Sodom.

The events connected with the rebuilding of the walls of Jerusalem, afford a historical precedent which largely has had or is now in some parts having a re-enactment. It is, too, we believe, one of the most remarkable examples to be found in all history. The parallelism is found in some details that are quite minute. Substituting the early Christian Church for Jerusalem, we shall have two pictures that are almost perfect in their resemblance to one another. As Jerusalem was destroyed by the Babylonians and its walls thrown down to remain in that condition for years, so was the Church of Christ overthrown for centuries by spiritual Babylonians, and it remained in that desolate condition for centuries. A few real Israelites gathered around the ruins without leaders who could bring to them their ancient prestige and prosperity. At length the decree for its re-establishment and the building anew of its walls by Joseph Smith, the Nehemiah of these days, was issued. No sooner had he announced his mission than the Sanballats around him grieved themselves greatly that a man was come to seek the welfare of the people of Israel. This was a heinous offence in the sight of all whom God did not acknow-

ledge as His chosen and elect children. Among those who regarded Nehemiah's work at Jerusalem as insufferable were the Samaritans of mixed Jewish and heathen blood, and just so was the work done by the modern Nehemiah considered offensive beyond endurance by the Samaritans of our times, whose religion is a mixture of Christianity and paganism. The chiefs, the ministers of the order of Sanballat, and the servants whom they could command, but grieving together, were at first few in number. But their grief seems to have been of an infectious kind, and soon spread through all the regions round about where the work was going on. The Sanballats formed alliances with the rapists, robbers, plunderers, house-burners, liars, murderers and all the other sons of Belial that they could find, to stop the building of Zion's walls; but the work went on. Then the military power of the country was invoked, and the purpose to come upon the saints to exterminate them by a universal slaughter was unveiled, and even openly avowed in some quarters. The old charge, too, of rebellion against the civil government of the land was taken from the mouths of the ancient foes of Israel, and the Gashmus of our times have laid it to the charge of the people of the modern Zion. But just as Nehemiah denied its justice, so the saints have denied its truth as applied to them, and have called attention to abundant proofs of their loyalty; but in some quarters they have availed but little against the mere word of the Gashmu tribe. They have been charged further with having PROPHETS to preach the mission of Joseph Smith, and his alleged heretical doctrine that Jesus Christ was their king, and that He purposes soon to come to earth to take the reins of government into His own hands. It was intolerable, so the Sanballats and their allies said; but the work of building up Zion went on apace, notwithstanding many propositions of a compromise, to "become like the rest of us," were offered, but none accepted. The workers had no time to lose even to discuss the terms, and in an astonishingly short time Zion was safely dwelling within her perfectly completed walls. Nor should we forget that it was reported in early days among the enemies of this work, that if even a fox, to speak in an appropriate figure, should run over Zion's walls, they would fall. There was no stability, no permanency in them. They were resting upon a frail mortal without character, and as soon as he should pass away, the whole structure would collapse.

We have now reviewed some of the most salient points in these historical parallels. The reader can find others should he search for them. What their full significance is we do not pretend to point out, but that they serve well the purpose of a type and its antitype can not be questioned. But whatever one may think of the matter, the spirit which animated the ancient Sanballats and their modern representatives is evidently the same.

T. W. B.

AN OFFICIAL VISIT TO THE CONTINENT.

President Hyrum M. Smith, accompanied by his family, left on the 11th inst. for the Continent, where the President expects to remain for a number of weeks visiting the various missions and branches of the Church which are established in that land. He will conclude his labors there in time to attend the first autumn conference of the British mission, which is scheduled for September 13th next. It is planned for Sister Smith and the three younger children—Joseph F. remaining with his father—to return to Liverpool in about a fortnight. All were in good health and fine spirits when they left these headquarters, and we trust they shall enjoy the protection of the Almighty to the fullest extent, and that nothing shall occur to mar the pleasure of the visit, or to interfere with the successful accomplishment of President Smith's labors. A generous welcome awaits them on their return here.

T. W. B.

OBEDIENCE.

Obedience is one of the principal essentials of a successful life. No man ever achieved great things or attained eminence without first learning thoroughly this important lesson.

Obedience enters into every phase of a successful human life. Without it man becomes dwarfed, narrow in his activities, stunted in his judgment and dangerous in the community. As an employee he cannot be trusted; as a citizen he is disloyal; as a member of his church he is rebellious. In fact, he is undeveloped and selfish.

Obedience does not take from man his liberty or personality, but magnifies these God-given gifts, until he becomes great and good, and through a period of unselfish development he finally becomes like his Father in heaven—perfect. Obedience expands the mind, and develops the soul. It is the divine principle that guided the lives of all great men, and is to-day guiding their destinies. Obedience makes man humble, self-sacrificing, God-like, and prepares him for the service of his fellowmen, which to render unselfishly is the greatest possible achievement attainable.

It is very evident from the holy scriptures, both ancient and modern, that obedience characterized the actions of the servants of God, and that this principle was the important factor in bringing to them the blessings of heaven, and in keeping them in close communication with God. All blessings are predicated upon this principle.

Jesus said, "If ye love me, keep my commandments." This is the test—obedience. The multitudes to-day, as then, deceive themselves in the erroneous notion that "mere belief is sufficient." "In vain ye call me Lord, Lord, and do not the things which I command you," and again, "Not every one that saith unto me Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This has been the requirement since the beginning of time.

The Lord, through Moses, commanded the children of Israel, while in the wilderness, to look up to the brazen serpent, that they might be healed from the sting of the fiery serpents which were sent among them because of their rebellion. There was no special virtue in the brass figure, but those who obeyed were healed.

The Prophet Elisha told Naaman, the Syrian leper, to go and wash seven times in the waters of Jordan, and by so doing he would be cleansed from his leprosy. At first he refused to obey; but after persuasion complied, and was healed. Any other water possessed the same virtue, but an obedience to the requirement of the Lord's Prophet brought forth this wonderful result. Naaman would have remained a leper until his death had he failed to obey.

The walls of Jericho fell, not by reason of blowing the ram's horns, which were used as a means to accomplish the destruction, but by virtue of obedience.

The Prophet Samuel, in reproving Saul, king of Israel, for his gross disobedience, said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Noah and his family would have been destroyed with the disobedient and rebellious, had he not obeyed the Lord's command, which he did amid the sneers and the jeers of the multitude.

Jesus commanded the blind man to wash in the pool of Siloam, and by compliance he received his sight. Hundreds of instances similar to the above could be given to show the result of obedience.

The Savior, in sending out His apostles, commanded them not only to call upon men to believe the gospel, but to obey it, if they would have eternal life. The same requirement is being made today by His servants who are in the world proclaiming the same truths, and who, like the disciples of old, are commissioned by Him to call upon men everywhere to obey the gospel if they would escape the judgments which are to be poured out upon the nations.

This requirement is not compulsory now and never was, but an obedience will bring the blessings. Those within the fold of Christ have, as far as they have gone, been obedient to some of the requirements of the gospel; but this is only a beginning, for obedience throughout time and all eternity is required of every soul who would become perfect.

Those who are members of the Church of Jesus Christ are not not only required to yield obedience to the laws of God, but likewise to His servants who, by virtue of their office and calling in

the Holy Priesthood, are called to preside. Many disastrous results have followed disobedience in the latter days, as formerly.

There is no selfishness in the hearts of those who preside; but they have an earnest desire for the welfare of God's kingdom and the salvation of His children, which is obtained only through obedience. No disobedient man or woman within the fold of Christ is happy or progressive. Any person in a ward, branch or stake, who is constantly finding fault, and who fails to comply with the requirements made, is unhappy and discontented, and, unless he repents, will eventually be overcome.

The elder who is laboring abroad, who is humble and seeks to obey his presiding officers, is the one who accomplishes the greatest good, and whose heart is filled with that joy that passeth understanding.

The Lord is displeased with His disobedient children, for He knows that they can never be saved in this condition. To the hearts of earthly parents sorrow and remorse come through the waywardness of their children; how much more so does our Father in heaven lament over one of His children who possesses a disobedient spirit. When parents ask, their children comply; when God commands, His children should obey.

Let those who are still in darkness, unto whom the gospel message shall come, through the servants of God, yield obedience thereto, and they shall receive the gift of the Holy Ghost, which shall guide them into all truth. Let those who have received the truth seek to carry out every requirement made of them, yielding obedience to those who preside, and they shall be saved and exalted in the kingdom of God. LEARN OBEDIENCE.—Editorial in *Liahona the Elders' Journal.*

ATTACHMENTS.

MAN is born a social being, and he must do violence to his nature before he can shake off those ties that link him to his kind. But universal philanthropy, lovely as it is, to operate with due force must be founded on particular attachments. The heart that is not warmed by individual love and select friendship is incapable of expanding to great and exalted sentiments; it may feign, but it cannot feel the generous glow of affection, the ardor of patriotism, or the throb of benevolence.

Private attachments being then, to a great extent, the foundation of happiness or misery, the criterion of worth and the source of all that is valuable or dear in life, can too much care be taken in forming them, in extracting their sweets and avoiding their pains?

Few are the pleasures that we can sincerely and honorably enjoy without the participation of friends; but on the other hand, solitary misery is not worth a thought, compared to that which the

mind feels, when it is unfortunate, through the want of love or duty on the part of those on whom it has reposed its confidence, or when its distress involves the objects of its fondest regard.

A man may bear an infliction of wrong from such as he never loved; he may wrap himself up in the self-consciousness of rectitude and despise the opinion he never courted; but if the friend whom he has served, or on whom he has relied, is treacherous, he can meet with no severer trial.

To be cautious in forming attachments or connections, then, is only common prudence; to be firm in maintaining them when once formed is a duty in which you cannot be deficient without suffering as much as you inflict. Sudden attachments may well be suspected of evil consequences; they are always indiscreet and often fatal. Try those in whom you wish to repose trust with the nicest regard to their real, and not their specious qualities. Found every affection of the mind on principle. Let not beauty pass for merit—the affected smile of complacency for the heart's or the judgment's approval, nor levity for wit. Never give way to injurious opinions against any one without the fullest conviction that they are deserved, and can be justly made without violation of charity.

Young persons, especially females, are apt to imagine that the convivial companion, who, in the absence of reason and under the influence of passion, makes specious profession of attachment, friendship, and love, may safely be relied on, forgetting that a partner in folly will seldom be a consoler in distress; in a friend, virtue is an indispensable qualification.

True friendship must be grafted on virtuous pursuits. A similarity in vicious tastes will form no lasting tie. Conscience abhors a union that engenders sin. Without a friend, indeed, it is impossible to know happiness; but how much misery has risen from the prostitution of this sacred name!—*The Echo* (American).

WHAT TWO BLIND MEN COULDN'T SEE.

THERE was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, *for I never saw any of them.*"

He continued talking in this way for a while, when another voice was heard from the crowd, "May *I* speak?" The infidel sat down, and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I

now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again, I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, *I was born blind.* I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk, the more it exposes your own ignorance, because you are *spiritually blind*, and cannot see. Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy."—SELECTED.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Ipswich (Norwich conference), in the river Gipping, June 8th, 1914, when two souls were added to the fold of Christ. Elder R. Fay Facer officiated.

Appointments.—Elder Arthur L. Beeley has been appointed secretary of the European mission, and is on duty at 295 Edge Lane, Liverpool, England, where he may be consulted in person or by letter on all business matters that pertain to his office.

Elder G. Merlin Southwick has been appointed emigration agent for the European mission. He is prepared to attend promptly to the duties of his office. His address is the same as that just given above.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal, per s.s. *Tunisian*, on June 10th, 1914: From the Netherlands mission—Alma J. De La Mare, Henry A. Thornock, Herman Poorte. From the Scandinavian mission—Olaf W. Pedersen. From the Swedish mission—Carl E. Cederstrom, Olaf W. Sander. From the Swiss and German mission—Godfried Mehr, Friedrich Trost. From the French mission—William D. Wright. A company of emigrants numbering twenty-four, in charge of Elders Henry A. Thornock, Olaf W. Pedersen and Alma J. De La Mare, took passage on the same ship.

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